

Barrett

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THE DUTY OF LOVING OUR COUNTRY.

RICHARD CLARK, Esq. CHAMBERLAIN,
MAJOR COMMANDANT;

2.

JOHN KEYSALL, Esq. A
HENRY NOBLE, Esq.

SERMON

ROBERT KENNEDY, Esq. CAPTAIN;
J. POOLEY KENSINGTON, Esq. LIEUTENANT;
MR. WILLIAM PREACHED AT

THE CATHEDRAL CHURCH OF ST. PAUL,

On SUNDAY, JULY 22, 1798,

MEMBERS OF THE MILITARY ASSOCIATION

TEMPLE-BAR AND ST. PAUL'S DISTRICT

MILITARY ASSOCIATION.

WHO HAVE UNITED FOR THE PURPOSE OF
OF DEFENDING THE CONSTITUTION.

By THOMAS BOWEN, M. A.

CHAPLAIN OF BRIDEWELL HOSPITAL, AND MINISTER OF
BRIDEWELL PRECINCT;

CHAPLAIN TO THE ASSOCIATION.

L O N D O N :

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AND HIGHLEY, FLEET-STREET; T. N. LONGMAN, AND L. B. SEELEY,
PATERNOSTER-ROW.

1798.



THE DUTY OF LOVING OUR COUNTRY.

SERMON

PREACHED AT

THE CATHEDRAL CHURCH OF ST. PAUL.

ON SUNDAY, JULY 27, 1898.

BEFORE THE

TEMPLE BAR AND ST. PAUL'S DISTRICT

MILITARY ASSOCIATION.

BY THOMAS BOWEN, M.A.

CHAPLAIN OF BRITISH ARMY, AND MINISTER OF
ST. PAUL'S CHURCH.



LONDON.

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AND MESSRS. WHEAT-SHEPHERD, T. N. LONGMAN, AND W. B. ELLIS,
PATERNOSTER-ROW.

1898.



TO

RICHARD CLARK, Esq. CHAMBERLAIN,
MAJOR COMMANDANT;

JOHN KEYSALL, Esq.	}	CAPTAINS;
HENRY HOARE, Esq.		
FRANCIS GOSLING, Esq.		
ROBERT SHAW, Esq.	}	LIEUTENANTS;
J. POOLEY KENSINGTON, Esq.		
Mr. WILLIAM NANSON,		
Mr. THOMAS SIMPSON,	}	ENSIGNS;
Mr. WILLIAM SAMLER,		
Mr. JOHN GRAHAM,		

AND THE

MEMBERS OF THE MILITARY ASSOCIATION

OF THE DISTRICT

OF TEMPLE-BAR AND ST. PAUL'S,

WHO HAVE UNITED FOR THE VIRTUOUS AND PATRIOTIC PURPOSE
OF DEFENDING THEIR RELIGION, THEIR GOVERNMENT,

AND

WHATEVER ELSE IN SOCIETY IS DEAR OR VALUABLE,

THE FOLLOWING DISCOURSE,

PRINTED AT THEIR REQUEST,

IS RESPECTFULLY INSCRIBED,

BY THEIR FAITHFUL

AND AFFECTIONATE FRIEND,

THOMAS BOWEN.

Bridewell Hospital,
July 26, 1798.

THOMAS BOWEN.

AND AFFECTIONATE FRIEND,

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OF THE DISTRICT

MEMBERS OF THE MILITARY ASSOCIATION

AND THE

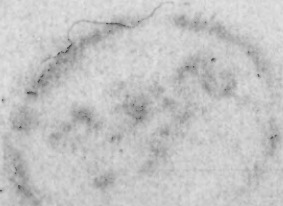
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ESQ.	MR. THOMAS SIMPSON
	MR. WILLIAM SAMLER
	MR. JOHN GRAHAM

MAJOR COMMANDANT;

RICHARD CLARK, Esq. CHAMBERLAIN,

TO

Billswell Hospital,
July 26, 1858.



A
S E R M O N.

PSALM cxxii, 6.

**PRAY FOR THE PEACE OF JERUSALEM; THEY SHALL PROSPER
THAT LOVE THEE.**

SUCH was the pious and affectionate strain in which holy David animated the patriotism of his subjects, and breathed out his own ardent wishes for the prosperity of Jerusalem!

The occasion upon which we are assembled, and the presence of men who have evinced a ready and fixed attention to the peace and security of this our Jerusalem, naturally lead us to a subject which, at this moment, should occupy the first place in our minds; I mean the duty which is incumbent upon every one of us, to make his best exertions for **THE SAFETY AND PROTECTION OF HIS COUNTRY.**

The

The love of that country in which we were born and nurtured is a passion universally felt. Its power is acknowledged as well by the inhabitant of barbarous and inhospitable regions, and by the subjects of despotic governments, as by those who live in a more temperate climate, and enjoy the blessings of a free and mild administration. Accordingly it has been made a theme of the highest praise and panegyric bestowed upon human excellence; and the distinctions which have been conferred upon the lovers of their country, are the most brilliant that have been given as rewards for human achievements. The statesman who stems the tide of faction, controls the opposition of the turbulent, who imagines wise and necessary laws, watches and thwarts the attempts of foreign enemies; the gallant leader who conducts his troops to victory, and who fears not to shed his blood for the just rights of his country;—to these have been assigned an honourable maintenance at the public charge; to these have been raised the statue, the column, and the marble tomb; while, yet more durable than marble, the page of history records their fame, and transmits the memory of their illustrious deeds to all succeeding generations.

Of an affection so extensively felt, and so highly extolled,

extolled, it is important that the true nature should not be mistaken ; since, under the delusive and flattering idea of patriotism, have been perpetrated, in all ages, deeds that have brought the greatest misery and desolation upon mankind.

The ground-work of the character of the true patriot must be laid in a just and well-regulated benevolence. We are all sent into the world to do good in our respective stations, according to the talents which our Creator has bestowed upon us. When therefore a man by his rank, situation, or abilities, is enabled to extend his influence beyond the narrow sphere to which a common individual is confined ; when his power and authority are such as to affect, in their consequences, not his neighbours only, but the inhabitants of a whole city ; not the members of a particular district, but the community at large, he cannot merit the praise of loving his country, unless with a single and upright heart, he employs the endowments with which he is gifted to promote the welfare and prosperity of his fellow-citizens. As the Divine Being pervades, supports, and preserves the whole creation, so, in humble, but steady imitation, must the virtuous patriot diffuse his benign and
salutary

salutary influence through that country in which he is stationed, and to which he is attached.

It has been attempted, in recent times, to weaken the energy of patriotism, by extending and enlarging the meaning of the term. That principle which confines our exertions to one country, has been traduced as the prejudice of a narrow and contracted spirit; and we were taught that to embrace our foreign neighbours as friends and brothers, was a mark of liberality of sentiment, and benevolence of mind. Hence arose, antecedent to the war, that dangerous political intercourse, which took place between the subjects of this country, and the government of France; and hence the extravagant encomiums that were lavished on the French Revolution. But the event has shewn the danger of attempting universal patriotism, and the folly of professing to be citizens of the world. The arts of those men who encouraged such flights of benevolence are now manifest; and those who were duped by them must now confess, that while they were expressing their good will to a foreign country, they had well nigh become traitors to their own.

The

The beneficence which mortals are able to display must have its limits. The community to which we belong is our proper field of exercise and action. To improve agriculture and manufactures, to extend and protect commerce, to cherish and raise colonies, to regulate the police, to meliorate the condition of the poor, and to encourage industry, good order, and religion ;—these are works worthy to engage the affections of the most benevolent, and sufficient to employ the energy of the most active and enlightened mind,

As patriotism, which is the perfection of beneficence, is not compatible with injustice, a true lover of his country will carefully abstain from encroaching upon the rights of other states. He will earnestly endeavour to prevent the evils, and avert the horrors of war ; but if his country should be forced into a contest ; if its most important interests should become endangered, and his dear native soil be threatened with hostile inroads, he will be bold and strenuous in its defence ; he will provide every rational means of security ; he will call forth the exertions of his fellow-citizens ; he will rouse their courage, and direct their efforts, and inspire them with the same generous determination

termination felt by himself, to shed his best blood in defence of his country.

Far different is that false and delusive patriotism which originates in the lust of dominion. Trampling under foot the sacred rights of justice and humanity, it seeks to accomplish its ends by tyranny, by usurpation, by fraud. To subvert kingdoms, and to desolate provinces, human blood is accounted as dross; while those who slaughter the innocent, spoil the helpless, and insult the miserable, are flattered by the instigators of their crimes with the praise of deserving well of their country. Intent upon acquiring foreign spoil, and eager to usurp foreign dominion, the desperate statesman neglects and abandons all domestic blessings. The people are taught by their rulers to burst the holy bands of religion; vice, voluptuousness, profligacy, reign uncontrolled; commerce is extinguished, industry finds no resource, property no protection; the rich are reduced to poverty, and the poor lie sunk in extreme and abject misery.—Such are the distresses which afflict a people, when ambition assumes the mask of patriotism, to cover its own inordinate designs.

But

But we shall be farther enabled to form a true idea of the nature of the love of our country, if we consider the social principle from which it originates.

Man is evidently so framed and constituted, that he cannot exist out of society. It is in society alone that he can exert his various powers; it is in society alone that he can hope any real or solid happiness. We are therefore dependent upon each other, not only for the preservation of our existence, but for every thing that renders it pleasing or delightful.

As a close, social connection can subsist only between those who are united by the same language, customs, government, and laws, we can exert this social principle effectually, to the benefit of that community only to which we belong. We owe good will to all mankind; but with our countrymen we are bound in a common league for mutual protection and support. Whatever concerns the general good must ultimately reach the individual. As therefore it is our duty to accomplish those benevolent purposes for which God has placed us in society, so it will prove our best interest to use our utmost exertions for the good of that country in which the hand of Providence has placed our lot. What is dearer to a man than his

own family? all the charities of social life; the ties of father, husband, brother, cannot but deeply interest every kind and tender heart: but if, under the pretence of love to them, we withdraw from our country that proportion of service and assistance which we owe her, we act upon a selfish and mistaken principle. *Their* prosperity is inseparable from that of the community. It is the fate of our country that must decide the happiness, or misery of every friend or relation that is dear to us. The Royal Psalmist felt this a strong motive of love to Jerusalem, when he exclaimed in a verse following the text—"For my brethren's and companions' sake, I will wish thee prosperity."

Our blessed Saviour himself manifested an evident predilection for his own country. He indeed came into the world to save the whole human race; to extend to all men the blessing of atonement without limit or exception. But his *first* care and regard was to his own countrymen the Jews. He travelled from city to city throughout all the land of Judea, preaching, without intermission, the glad tidings of salvation; and when a foreign woman implored his benevolence, he granted indeed to her faith and importunity, the succour which she asked; but he observed, at the same

same time, that he was not sent "but to the lost sheep of the House of Israel."—With what ardour and vehemence of affection he loved his country, is evident from his pathetic lamentation of the woes and desolation that threatened her.—"O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

It remains for us to consider the present awful situation in which this country stands, and the proper marks of love which she calls upon us to express.

We have to do with an enemy urged on by boundless ambition, inflamed with rage, and intoxicated with success: an enemy whose avarice no treasure satiates, whose pity no distress moves, whose actions no moral principle restrains. It is not our foreign possessions only that are threatened; we dread, not merely the diminution of our resources, and the lowering of our consequence in the scale of nations. Our inveterate foe strikes at our government; he aims the blow at that happy constitution which is the source and security of all the blessings, civil or religious, that we enjoy!

enjoy! And this he does not merely with the view of creating to an enemy that embarrassment which a revolution in government must naturally produce, but with the actual design of bowing our necks to the yoke of slavery.—Nay, more—we have heard of merciful conquerors who have rendered the condition of the vanquished easy. But what would be our unhappy lot? Every distinction which originates in birth, property, or station, would be confounded; all that we now hold high, honourable, or sacred, would be levelled with the ground; and the vilest of our own countrymen would, in sarcastic malice, be selected by the victor to rule over us.

What then remains, but that we firmly and cordially unite, and resolve, with one heart, to make the strongest efforts, each in his station, to promote the general interest? that we prepare our minds to bear with fortitude whatever pressure, whatever sacrifice the public good may demand? and that we be ready, at the hazard of life and fortune, to protect our land from the fury of the oppressor?

Of the wisdom, and the necessity of adopting so magnanimous a resolution, you, my beloved friends, were well convinced; and you came forward, like the Governors

vernors of Israel who vanquished the Canaanites, and
 " offered yourselves willingly among the people,"
 Occupied as you were in your various concerns of
 business and commerce, you delayed not to learn new
 customs, new manners, and to subject yourselves to any
 difficulty which military service might require. And
 this duty you have performed so wisely and pru-
 dentially, that while you were active in strengthening
 the hands of government, you took care that your
 own ordinary business, and the business of the public
 should not be neglected. To your sons, to your
 friends, and dependents, whom you have associated in
 this honourable service, you have set a worthy ex-
 ample of fortitude, of industry, of public spirit.—
 By your solemn attendance in this holy place, you
 now make a public profession of your respect to
 religion. Be careful to maintain that respect by the
 constant influence of your daily practice. This will
 be a test of your patriotism; a sure proof of love to
 your country. In this awful crisis of mortal concerns,
 when all human supports appear to fail; when neither
 riches give confidence, nor power security, religion
 alone is the firm ground upon which we must anchor:
 it is religion alone that must supply strength for the
 victory, or minister consolation in defeat. Proceed
 then with steady, and collected minds, in the fear of
 God,

God, in dutiful obedience to the King, and in love to your fellow-citizens.—Let us meet our danger as men, as Britons, and as Christians: and let us humbly hope that *that* Divine Providence which has so often interposed to protect our liberties, and our religion, will yet preserve them; “that we may see Jerusalem in prosperity all our life long, and peace upon Israel.” But if it should seem good to that Being whose ways are past finding out, that the glory of this happy island should fall into the same shadow which has eclipsed the nations of Europe; that, for a moment, our fields should be polluted with blood, and our cities be filled with armed robbers; let it not be our reproach that we tamely and ignobly submitted to the yoke, but let us leave a bright example to posterity; let us call forth every latent British energy, and be ready to increase the number of those virtuous and heroic men, who chose rather to fall with glory than to survive the liberties of their country.

FINIS.

